

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, FEBRUARY 1, 1900.

[No. 5.

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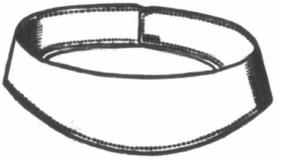
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John Lewis Childs, Floral Park, N. Y.

Canadian Churchman.

TORONTO, THURSDAY, FEB. 1, 1900.

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LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTH SUNDAY AFTER EPIPHANY.

Morning—Proverbs i. Mat. xix., 27—xx., 17.
Evening—Prov. iii. or viii. Acts xxi., 10 to 17.

Appropriate Hymns for Fifth Sunday after Epiphany and Septuagesima, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 313, 322, 546, 553.
Processional: 82, 217, 303, 304.
Offertory: 80, 295, 624, 637.
Children's Hymns: 338, 340, 343, 346.
General Hymns: 218, 220, 362, 532.

SEPTUAGESIMA.

Holy Communion: 182, 187, 555, 556.
Processional: 4, 83, 489, 547.
Offertory: 168, 262, 533, 538.
Children's Hymns: 330, 333, 340, 343.
General Hymns: 172, 210, 520, 534.

The Archbishop of Canterbury.

The Archbishop of Canterbury's message to his diocese for the year 1900 is: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us."—Ephesians iv., 31—v., 1.

A Day of Solemn Service.

It will be seen from our Diocesan News that at the recent meeting held in Ottawa of the Bishops of the Ecclesiastical Province of Canada, they petitioned the Archbishop and Metropolitan to appoint a day for solemn service, throughout the various dioceses, to

acknowledge God's power and wisdom, and to pray for the restoration of peace. The Archbishop replied appointing Septuagesima Sunday for the purpose.

The Century Fund.

We commend to the attention of the members of the Committee of the Century Fund, the following extract from one of the English Church newspapers: "St. Paul's, Birkenhead, is known as 'the Working-man's Church,' as an inscription on the doors witnesses. The vicar seems to know how to obtain the help of his people. 'How are these thankoffering bags used?' asked an interviewer, taking up one out of a pile of linen bags so labelled. 'They are given out at the beginning of the year to those who care to receive them; the holders put in any savings during the year which they wish to donate to God; at the end of the year the bags are presented at the offertory.' And how much did they contain? 'Last time the sum was £235.'" Many who have little, but would gladly give of that little, are afraid of sending in very small donations; but the power of cents to increase and multiply into dollars is beyond doubt; and small sums collected, week by week, soon amount up, and assume large proportions. If a Century Fund is started, no parish should be deemed too small, and no household too poor, to be asked to contribute. Four weeks out of the fifty-two have already gone.

Trinity University.

Readers of our last issue will, no doubt, have observed that at a meeting of the Corporation, held last week, a resolution was passed that the office of Provost might be held by a lay member of the Church of England; and that a special committee was appointed to obtain names of persons to be recommended to the Corporation for the vacant office. For many reasons we should regret to see the office held by a layman, thus breaking the traditions of the past; but in these days the Church cannot content herself with posing as a mere praiser of the past. The needs and necessities of Trinity require strong remedies, a vigorous, if not actually revolutionary, course of treatment. The necessity of the hour for Trinity is money; and apparently money cannot be charmed out of the pockets of men by mere appeals to their loyalty to the Church, made by clergymen from their pulpits or by editors of Church newspapers from their arm-chairs. Possibly a layman of the first grade can be found, who in addition to other necessary qualifications, and to good Churchmanship, adds a genius for financial administration, and a scientific knowledge of the art of begging.

What Chicago says about Millionaires.

We extract the following remarks from the Living Church, a most excellent contemporary, hitherto published in Chicago, and now

in Milwaukee, which is passing through a change of proprietorship, which will, we trust, cause no change in the excellence of the attitude hitherto assumed by it in dealing with the affairs of the Church. Wishing the new company every success, we tender it our thanks for supplying us with the comments which we now offer to our readers: "Appeals from rich universities for more millions are constantly appearing in the papers. What are they doing with the millions they have? Something, it is true, but that something is mostly above the heads of the common people. Are they making college education cheaper? It costs more now to educate a young man in a reputable college than it did twenty years ago; it cost more then than it did a score of years before. Millions are absorbed, only to make everything more expensive. The aim of generous rich people seems to be to do something big, to attract attention, to make a show; and the institutions which administer their benefactions seem to do it in the same spirit. They lavish their wealth upon magnificence that is of no appreciable benefit to the community. And their appetite grows by what it feeds on. They cry, 'Give, give!' and the faster it runs through their sieve the better does it seem to suit the shrewd, business millionaires! There have been Churchmen among the great givers of this generation, but who ever heard of their giving ten millions or one million to a Church school or college? We have not a single institution that is fairly equipped or decently endowed. Is it because money given to our institutions is used in a quiet, helpful way, where it will do the most good, that our millionaires invest for glory elsewhere? It may not be so; we do not think it is so; we cannot understand the motive which leads them, for the most part, to pass by on the other side and bestow their gifts and legacies upon institutions whose vast endowments seem only to increase the expense of education. Let them look into the matter closely, and they will find that from a business point of view, to say nothing of their duty to the Church, there are better opportunities in the Church for making friends of Mammon than in some secular institutions which promise much splendour, et praeterea nil."

Montreal Diocesan Synod.

Our issues of last week and of to-day give our readers an exhaustive account of this very important meeting. Churchmen, not only of the diocese of Montreal, but of the whole of Canada, will re-echo the congratulations tendered to the venerable Diocesan, and the hope that he may yet be spared, in God's providence, to preside over the diocese for several years to come. Comparisons are odious, but we say without fear of contradiction, that in no diocese in the Dominion are the clergy and laity alike more closely attached to their Bishop by the ties of affection, fostered by sincere admiration for his high

character, and for the ability with which he rules over his diocese, and the indefatigable industry with which he visits every part of it during the year, sparing himself no labour, and no fatigue, allowing himself no rest so long as the work of the Church has to be done.

The Bishop's Address.

The general tendency of Synods is rather to congratulate the diocese on work done, than to acknowledge with due humility failure to accomplish work left undone; but such is not the tone of the Bishop's address. His Lordship spoke plainly and pointedly on the failure of congregations generally to give adequate support to such deserving objects as the Widows' and Orphans' Fund and the Superannuation Fund. His Lordship's remarks on the justice of the war in South Africa, and the necessity laid upon the British nation to carry it on to its final issue in the interests of humanity, freedom, and civilization, provoked, as they well deserved to do, loud outbursts of applause.

The Revised Version.

We are not disposed to quarrel with the resolution of the Synod not to hurry the substitution of the Revised Version of the Bible for the Authorized; though we think that permission might well be afforded for using the former at daily services, where the bulk of the congregation are generally of a class sufficiently educated to appreciate the new readings of many passages, which, owing to incorrect translation, or the use of language now become obsolete, do not carry the correct meaning of the writer. But it is admitted on all hands that the Revised Version is still far from perfect; and before the Authorized Version is laid on the shelf, we may hope to see some better translation of St. Paul's noble panegyric on "Agape," than is got by substituting "love" for "charity."

Female Voters at Vestry Meetings.

The fair sex monopolized a whole morning's sitting, and we have no fault to find with the resolutions passed of which they formed the subject. The right of women to vote at vestry meetings was recognized; and, we think, rightly; so long as women form the majority of the attendants at the daily and weekly services, and take an active share in parochial work, it seems ungracious to contend that their sex alone should disqualify them from voting at vestry meetings; but beyond this we are not disposed to go; they would be out of place in the Synod, nor would they, so far as we know, care to enter that arena as gladiators.

Deaconesses.

The revival of the ancient scriptural office of deaconess is of the first importance in the diocese of Montreal, where the Roman Catholics largely predominate, and through their organized Sisterhoods accomplish much excellent work in the homes of the sick and poor, work of which they ought not to have a monopoly. There are many excellent women to be found in the Anglican Church,

well qualified to carry on the same good work, who shrink from submitting to the discipline and taking the vows and entering on the secluded life of a Sisterhood, even of the mild form to be found in some parts of England and elsewhere, in communion with Anglican Churches. In this, as in every other branch of Church work, the necessity for organization under episcopal supervision, and for due training is obvious.

The Cathedral.

The desirability of placing the Cathedral Church of the diocese on its proper basis, as the Mother church, and not as a weekly house of meeting for pew-renters, was discussed and recognized; and we hope that, with the celebration of the sixtieth year of the venerable Bishop's first ordination, means will be forthcoming for carrying out this laudable object. It is to be regretted, however, that the dates fixed for celebrating the Bishop's jubilee should be coincident with the dates already fixed for holding in Toronto the annual convention of the Brotherhood of St. Andrew, at which we hope to see all of the Bishops of the Archbishopric present.

From the Editorial Chair.

The Editor of a Church paper has hard work to please everybody. If we were to publish in one week's issue the various letters coming to us from correspondents in all parts of the Dominion, our readers might possibly be able to appreciate our difficulty. One correspondent suggests that we should open our columns to admit letters from rectors, who, tired of their parishes, seek other fields of usefulness; but would our readers thank us for doing so? Our advertising columns are at all times open to any rectors who seek to exchange their livings, or who desire to obtain the services of assistant curates, also to clergy who desire to obtain curacies or other Church preferment; and our rates for advertising are as reasonable as they can be made. Another correspondent forwards us a clipping from a newspaper containing a long account of an interesting reopening service, after restoration, held in his church more than fourteen days previously; do our readers care to be provided with stale news? We are always under great obligation to clergymen, and to others, who will supply us with interesting items of Church news, which we are at all times glad to print for the benefit of our readers; but it should be "news," and not stale news.

The Mission Field in South Africa.

When we consider that the nine dioceses of South Africa are at this moment, if not the scene of actual fighting, at least greatly disturbed by the warfare now going on, and that missionary effort is consequently paralyzed for the time being, the prayers of the Church for the ultimate success of the Imperial forces, and for the speedy establishment of peace, should be offered up without ceasing. Up to the outbreak of the war the Church had, in spite of great difficulties, been making steady progress; with the restoration

of peace, and the establishment of the Imperial rule on a firmer basis than hitherto, the spirit of missionary enterprise among the native races should be increased an hundred fold. Ample provision will have to be made not only for the loyal colonists who already occupy the country, but for our present enemies as well; and lastly, but not least, for the thousands of new emigrants who will, without doubt, flock to that golden land of promise as soon as law and order are re-established there.

Madagascar.

"The Mission Field," for January, contains an interesting account of the work which is being done in this vast island. There is an excellent college created and ruled over by the Rev. F. Gregory, a son of the Dean of St. Paul's, whose work is to turn out a regular supply of well-taught religious men, who are destined to make village schoolmasters and catechists, and some of whom may, in due time, become deacons and priests of the Church. Each central church, under an English missionary, has attached to it a group of daughter churches and schools, varying from ten to thirty-six in number. A missionary, who has many village school churches under his control, has, in addition to work at his own station, to pay flying visits to the few village stations which are fairly near, as also to the more distant stations, which he can only visit twice or three times in a year. The evangelist's life abroad is one which should attract many of the strongest and best priests of the Home Church. More men and strong men are needed for the work, and larger alms to support it.

English, "as She is Spoke" Abroad.

The attention of English-speaking visitors to the Milan cathedral is readily attracted by the following notice, which appears over an alms box: "Appele to Charitables. The Brothers, so called, of Mercy ask slender arms for the Hospital. They harbour all kinds of diseases, and have no respect to religion."

DEATH OF RUSKIN.

The death of Mr. Ruskin removes from us one of our most eminent art-critics, and one of our greatest writers of English. He has, for several years, dropped out of public notice through his age and infirmities; but the influence of his writings has never ceased, although at particular moments it may have been higher than it is now. Mr. Ruskin was born in London in 1819, the same year as the Queen, and ten later than Tennyson. He was therefore 80 years of age at the time of his death. He was educated at Christ Church, Oxford, and his first works were published under the designation of an Oxford M.A. While at the University in 1839 he gained the Newdigate prize for English poetry; and after he left the University he gave himself to the study of painting, and attained to considerable proficiency in that art. At an early period he conceived a great

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admiration for the works of Turner, which he retained through life and became an ardent patron also of the Pre-Raphaelites. It was his defence of Ruskin from an attack in Blackwood's Magazine which became the occasion of the production of what may be considered his principal work, "Modern Painters," the first volume of which appeared in 1843. It extended to five volumes, produced at intervals, the last volume appearing in 1860. For some reason—perhaps through dissatisfaction with some of its contents—Mr. Ruskin declined to republish some volumes of the work, so that they became, at one time, very rare and costly. Some very handsome reprints, however, appeared in the United States, although these could not lawfully be introduced into Great Britain. The principles of the "Modern Painters" have been much discussed and controverted, but this is too great a subject to be discussed in this place. We remember the French Review, the "Revue des Deux Mondes," in commenting upon the later volumes of the work, declared that Mr. Ruskin had completely changed his opinions since the publication of the first volumes, and had thrown a great cloud of words over his last pages, in order to conceal the fact. While allowing that Ruskin sometimes changed his opinions—a fact which he was himself ready to confess—we must question his unreadiness to confess and defend the change. During the publication of the Modern Painters he brought out the "Seven Lamps of Architecture," a very brilliant series of essays on the true principles of art, and the "Stones of Venice," really a treatise on Gothic Architecture. To Mr. Ruskin Venetian Gothic seemed the culminating point of beautiful stone-work, in which he differed from Mr. Freeman, who placed its merits far below that of English Gothic. When we remember that Mr. Freeman's favourite English Architecture was the perpendicular, we may perhaps demur to the infallibility of his judgments, although Mr. Freeman and Mr. Ruskin were about equally dogmatic. One of Mr. Ruskin's most striking productions was Fors Clavigera, a monthly publication, which went on for several years, criticising public doings in a very trenchant manner. At this time Mr. Ruskin put himself forward as a disciple of Carlyle, and one can see how much his style of writing was affected by that of the Seer of Chelsea. He was full of eccentricities, like his great master, and he confessed that he was not always consistent. For example, he inveighed against all usury, yet confessed that he had money in the funds. One of his dogmas was that a man should not do what he thought to be right, but what actually was right—a theory somewhat different to work, unless we could carry about a superior conscience, such as Mr. Ruskin or some other. On the whole, however, with all deductions, Ruskin's writings show great insight, sound moral instincts, and marvellous power of expression. We may not go so far as to concede that he and Carlyle were, at a certain period, the only two wise men in England; but undoubt-

edly his written works are full of wisdom. There was a general desire that Mr. Ruskin should be buried in Westminster Abbey, but he had expressed his wish to be buried where he died, and so he has been laid in the quiet Coniston Churchyard, in the beautiful English Lake Country.

TESTIMONIES OF WORTH.

We are passing through a great agony, as it were, the birth throes of the future, from which great consequences will follow, and we must watch the events that are passing before us and listen to the testimonies which come to us from many quarters. We have already pointed out that the Protestant ministers of the Transvaal, who might be expected, if any could be found, to sympathize with the side of the Boers, are more distinctly against them. And here is another testimony of the same kind. A recent issue of the English "Daily News" contains a striking letter from the Rev. Charles Phillips, the Congregational minister of Johannesburg. Speaking of the ministers of the Free Churches in the Transvaal, he points out that their obvious material interests were all on the side of peace. "And yet, and in this we may include Episcopalians, there is in reality no dissentient voice among us." They all believe, he continues, that, whatever the defects of our diplomacy, it was not the cause of the war, and that there was, on the part of the Boers, a long-continued preparation for the present conflict. "Africa for the Afrikanders—a united Dutch Republic from the Zambesi to the Cape; the exclusion of the English from South Africa; that," continues Mr. Phillips, "is the true explanation, and the true inwardness of our present conflict." Some doubt has been expressed as to the area over which these sentiments have spread, some thinking that they were common to the Dutch population of the Cape Colony generally, others believing that only a few of them held such views. We fear the disaffection to British rule must have been rather widespread, or we could hardly account for these uprisings, which have taken place. But on one point there can be little difference of opinion, namely, that it was the dream of the inhabitants of the Transvaal and of the Orange River Free State to set up a great Dutch Republic, covering the whole of the Southern part of Africa, founded upon the wealth of the Transvaal. There are still some simple-minded persons who believe that the only Outlanders who felt the grievances in Johannesburg were a few capitalists. The letter of Mr. Phillips shows that they were felt by the whole of the English-speaking population. Some remarks of Lord Rosebery, delivered a few days ago at the opening of a town hall in England, seem to us in the highest degree opportune and instructive. In the first place, he points out that ups and downs must be expected in all such conflicts, but that, so far, the balance is much against Great Britain. And then he proceeds with words which we earnestly commend to the consideration of our readers. "I was never," he said, "so proud of my coun-

try as during the week following the battle of the Tugela river, when party politics disappeared absolutely and gave way to a passionate resolve to pour out the last shilling and the last man to assist the country in her hour of need. Whatever foreigners may say, they have not got to the bottom of old England yet. This test of the character of the British people will counterbalance our losses alone. The reverses have taught the country that the Empire is a united Empire. The war will be cheap, if it teaches the nation that it has lived too much from hand-to-mouth, and that it must place things on a scientific or methodical basis. In commerce, education, and war, Great Britain is not methodical and not scientific. The task ahead is the greatest which ever lay before a nation, and will occupy the present Government and many future Governments. But it will have to be faced. The country has yet to bring the war to a triumphant conclusion. When that is done it must set to work and put the Empire on a better footing, and strive to make it realize the British ideal of an Empire without menace, without oppression—a model State, ruled by model institutions, and inhabited by a model race." It may seem somewhat trivial, after such weighty remarks as these, to refer to the recent utterances of M. Blouet (Max O'Rell), delivered in Toronto. But M. Blouet is a careful observer, who not only has great powers of expression, but who addresses very large audiences in many lands; and the words recently spoken have been uttered in the ears of Americans and Frenchmen, as well as Englishmen. He tells us that an American remarked to him that the Boers were fighting for their liberties, as the Americans had done above a Century ago. On the contrary, he said, the modern representatives of the liberty-loving Americans were not the Boers, but the English. No one interfered with the liberty of the Boers while they conceded more to the Outlanders. This is the plain truth of the matter; and therefore we repeat—The struggle, on the part of the British, is for Liberty and Civilization.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

The Sixth Sunday after the Epiphany.

The Collect, Epistle, and Gospel for the Sixth Sunday after the Epiphany were first inserted in 1661. It is not often that they are read in the Epiphany season, but more commonly to supply the latest Sundays after Trinity; and it has been thought that this use of the Service in the proximity of Advent has determined its character.

i. Note the fact upon which the prayer is based.

1. The manifestation of Christ for the destruction of the works of the devil. (1) The devil is the author of the evil which is in the world. (2) A liar from the beginning and a deceiver. (3) Personal evil—personality of devil more in accordance with Scripture and not contrary to reason. (4) Author of moral evil and physical evil. (5) Jesus Christ manifested for his destruction.

2. The process described in the Revelation of St. John. (1) He is cast out of heaven down to the earth (Rev. xii.). (2) After persecuting the Church he is seized by an angel, and bound, and

cast into the abyss for a thousand years (Rev. xx.). (3) Finally he is cast into the lake of fire and brimstone. (xx.). These representations will be differently understood, but at least they set forth progressive stages. (a) The devil can no longer keep souls from God. (b) Next his persecutions on earth are ended. (c) Finally, he is deprived of all power.

ii. The Consequence of the Redeemed.

They are made sons and heirs. The connexion between the overthrow of the devil and the establishment of a filial relation to God obvious. The devil hindered man from coming to God. The fullness of sonship realized only when the Spirit given and there is boldness of access into the holiest of all. (1) The blessing of sonship the new life. (2) Also a pledge of the life to come.

iii. The Prayer.

1. For purity like that of Christ in this life. (1). Blessed are the pure. (2) Christ the great example. (3) And one great motive the assurance of our union to Christ. "Every man that hath this hope . . . purifieth himself."

2. For likeness to Christ at His appearing, "That we may be made like unto Him, etc." One of the greatest, deepest, and most beautiful of prayers, covering the whole of human life.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Parrsboro.—The Rev. R. Johnston, rector of St. George's, has tendered his resignation to the Bishop. He finds it necessary to give up his charge on account of continued and painful throat trouble.

Halifax.—St. Paul's.—On Sunday morning, the 21st January, the Anglican members of the contingent paraded to this old, historic church, headed by the bands of the 66th and 63rd Battalions. The men turned out about 100 strong. The streets were lined with people. Gen. Hutton attended, accompanied by Lieut.-Col. Oxley, of the 1st Canadian Artillery, and officers of the militia. The church, which seats 2,000, was packed to the doors. Full communion service was held, all officers and nearly all of the men partaking. Rev. Leo. Williams, brother of Major Williams, was celebrant. Rev. W. J. Armitage, rector, preached the sermon. The Bishop was present.

Pugwash.—Rev. J. W. Cox, B.A., who has been appointed Church of England chaplain for the Second Contingent, was born in South Africa, in 1873, and after some years in England, came to this country about thirteen years ago. He is a graduate of King's College, Windsor, was ordained in 1897, and appointed assistant curate of St. Peter's cathedral, Charlottetown, remaining there until July, 1899, when he became rector of Pugwash and Wallace. He volunteered for the first Contingent, and again when the second Contingent was mooted, being lucky enough to receive the honour of the appointment this time. He is a good horseman, and will be at home with the mounted men.

Annapolis Royal.—St. Luke's.—Rev. Mr. Webb, B.A., of Calgary, recently visited this parish on behalf of the diocese he represents. The results were encouraging. The sum of \$40.47 was put in the offertory. The sum of \$21.25 is subscribed for the current year, and \$11 is payable in the future. He was the guest of Mrs. Godfrey during his visit.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John.—St. James' Church.—The rector was presented with a purse, containing \$110 in gold, as

a Christmas offering. We are glad to record this expression of the sympathy and love of the members of this church to their rector. Two brass book-rests for the altar have also been presented to the church by the Misses Crookshank. On Christmas Eve, four adults were admitted into the Church by the Sacrament of Holy Baptism. At the Christmas Day services the offertories for the poor amounted to \$32.

Hopewell.—Rev. A. W. Smithers visited the outlying sections of the mission this month, and held services at River View and New Ireland.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Sherbrooke.—During the recent visit of the Bishop of Algoma to this city, the sum of \$1,038.24 was subscribed for his diocese.

Lennoxville.—Bishop's College.—In consequence of the continued serious illness in England of the Rev. Canon Adams, he has finally placed in the hands of the Bishop of Quebec his resignation as principal and mathematical professor. A committee of the University Corporation is now at work endeavoring to find a new principal. This committee consists of the bishops of Montreal and Quebec, the Chancellor and vice-Chancellor, with the dean and archdeacon of Quebec. The Robert Hamilton memorial improvements at Lennoxville are rapidly progressing. The new dining halls of Bishop's College and school are fast approaching completion, and while the classical professor's lecture room has been doubled in size, there has been added a new lecture room much larger than any in existence before, while accommodation has been provided for six additional students. The elevations both in front and rear have been greatly improved, and the kitchen and domestic offices have been enlarged and very much ameliorated.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—Christ Church Cathedral.—The celestial organ, presented by Mr. Hector Mackenzie, will be opened on Sunday, February 25th; the bishop is to preach in the morning and Professor Steen at the evening service. The annual dinner tendered to the members of the choir by members of the congregation took place last week at the Windsor Hotel, Mr. John B. Norton, musical director in the chair. A very enjoyable evening was spent.

St. Martin's.—During December, the Rev. Frank Allen, of Chelsea, delivered in the school-room of this parish a very interesting and instructive course of illustrated lectures on "Early Church History." He also entertained the children of the Sunday school with the "Pilgrim's Progress," at their annual festival. Mr. Allen has a fine lantern, and does his work well and reverently. He won many hearts by his unselfish readiness to spend and be spent for the benefit of old and young.

Rev. Arthur Hickman, C.M.S., China, and Ven. Archdeacon Lothouse, of Moosonee, preached at St. Martin's on Sunday, January 21st, morning and evening respectively; and also addressed a very large and interested missionary meeting on Tuesday evening, 23rd inst. These two missionaries formed a noble representation of Domestic and Foreign missions under strangely contrasted conditions; and the power of the Holy Spirit seemed remarkably present to bring their message home to many hearts.

(Synod Continued.)

The report of the Executive Committee was taken up, and, in accordance with a resolution of the previous day, it was considered behind closed

doors. The discussion, which centered around "The Quebec Scheme," occupied what remained of the morning session, and on being continued in the afternoon, it lasted up to the hour of adjournment. The scheme has been published by us for the benefit of our readers on previous occasions.

The general consensus of opinion at yesterday's sessions of the Synod was that the scheme which was adopted by the diocese of Montreal a few years ago, was all right in itself, but there had been failure on the part of some of the parishes to carry out their obligations.

The report of the Executive Committee stated, with reference to grants, that that to Hemmingford had remained the same as in 1898; Onslow had been increased by \$50; River Desert, by \$25; and Thorne and Leslie by \$30. The case of South Stukely was held over from the February until the May meeting of the committee, that special notice might be given to the parties named, in the resolution of Synod, to appear and make their representations, if they so desired. At the May meeting, it was decided that the grant be continued, and stipend paid at the present rate until next meeting of the Executive Committee. A similar minute was adopted at the meeting held in September.

A grant of \$100 had been made to Sault au Recollet for 1899, and a similar sum had also been granted to Sabrevois. The committee voted the sum of \$500 to the Bishop, to enable him to station a missionary at Fort Coulonge or its vicinity, to minister to the spiritual wants of the members of the Church of England in the township of Mansfield, Pontefract, Waltham, Upper Lichfield, Alouette Island, and other townships not now reached by any missionary of our Church. The amount still remains at the call of the Bishop.

By arrangements between the Executive Committee and the executors of the will of the late Mr. Shelton, the whole of the Shelton property, under the will, it is expected, will be handed over to the Synod. The value of the property, including the land, will be about \$18,500—\$13,212, the cost of the building, stands at present as an investment for sustentation capital funds.

The treasurer's report stated that the Clergy Trust Fund was unaltered, from year to year, being \$56,500, of which \$50,700 are invested. The sum of \$2,850.75 had been received in interest, making, with the balance from 1898, \$182.50, a total of \$3,033.25, which had been used, as follows: \$730 paid to clergymen, who rank on this fund; \$480 expenses, \$182.50 retained for next quarter's grants, and the balance, \$1,640.75, transferred to the Mission Fund. The revenue of the Widows' and Orphans' Fund had been \$8,185, and the expenditure, \$5,100, leaving a balance of \$3,085. The total amount of the fund is \$81,585, being an increase of \$73 since January 1st, 1899. The Sustentation Fund (capital account), had had a revenue of \$31,287, and an expenditure of \$18,997, leaving a balance of \$12,289. Including the cost of the property in Sussex avenue, and on St. Denis street, this fund now amounts to \$219,903, of which \$142,459 belong to parochial and endowment trust funds.

The receipts of the Sustentation Fund (interest account), had been \$12,062, and the disbursements, including \$1,000 reserved for next quarter, and a sum of \$1,511, transferred to the Mission Fund, had exactly equalled the receipts.

The income of the Superannuation Fund, including a balance from 1898 of \$2,389, had amounted to \$4,703, and the expenditure to \$1,878, leaving a balance of \$2,825. The fund now amounts to \$33,094, being an increase of \$436 during last year. The revenue of the Mission Fund had been \$32,455, and the disbursements \$40,163, leaving an over-drawn balance of \$7,708.

The committee recommended: "That, in view of the application for new grants from the Mission Fund, from time to time, the Executive Committee would recommend that the scale of the Canon and Mission Fund plan—of \$500, \$600, and \$700 for the income of our missionary clergy—be

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On Thursday n Rev. Canon Davie ing motion:

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followed in making the grants for 1900, provided no grant be made exceeding \$400, and provided the Executive Committee are satisfied that any mission in question is contributing all it is able to do towards the clergyman's stipend."

It was also recommended that \$300 be placed at the disposal of the Bishop for mission work in the Hochelaga district.

The discussion terminated with the adoption of a resolution to the effect that the grants, as recommended by the committee, be concurred in.

On Thursday morning, the 18th January, the Rev. Canon Davidson brought forward the following motion:

"That the Synod, recalling to mind the weighty references on the subject by the Chief Pastor, in his charge to the Synod at the preceding session, and further, the fact that the canon for deaconesses has long been found on the pages of the 'Constitution and Canons, etc.' expresses the hope that responsive action may be reached this year.

"1. In the setting apart, through individual devotion and consecration, of some of our earnest, godly women, to an office alike primitive, scriptural and practical.

"2. In drawing the attention of persons of means (men or women), to the great need and desideratum of a house or home, where might centre, and whence might emanate and expand, direct renewal of the godly ministrations of women, such as surrounded our Divine Master's person, and attended the inspired and primitive promulgators of the Gospel.

"3. In the reappointment of a committee, charged with the development of this important movement for Christ and His Church."

Addresses in support of the motion were made by the Very Rev. Dean Carmichael, Archdeacon Naylor, Rev. J. F. Renaud, Rev. Rural Dean Smith, Rev. Canon Dixon, Vice-Principal Johnston, and others, and it was adopted without a division.

The question of admitting women to vote at vestry meetings was brought up by the following motion, proposed by Canon Davidson: "That, in the judgment of this Synod, the discriminations in the Church Temporalities Act of this province, excluding women of the Church from membership in the vestries of this diocese, should be repealed, to which end the officers of the Synod are hereby instructed to take needful action before the Legislature of this province for the earliest possible removal of the disability imposed in the existing Act."

The motion evoked considerable discussion, from which it appeared that while city churches might not feel the need of woman's influence at vestry meetings, other than that exerted through male representatives, her absence from the proceedings of country churches was often a distinct loss. It was felt that with women present the meetings would often be better attended and sometimes more harmonious.

On being put to the vote, the motion was adopted by a clerical vote of 35 to 16, and a lay vote of 18 to 11.

During the morning, Rev. Dr. Allnatt, vice-principal of Bishop's College, Lennoxville, presented the annual report of that institution.

The following resolution was unanimously adopted, on motion of Dean Carmichael:

This Synod sincerely regrets the enforced resignation of the Rev. Canon Adams, D.D., as principal of the University of Bishop's College, Lennoxville. The success of Canon Adams, as the head of the university, and in the general work of the Church, is too well known to be enlarged on, the Synod can alone place on record its sorrow that such a brilliant career in the wide field of education should have been brought, it hopes to a temporary close, by the illness of the esteemed principal. The Synod earnestly prays that in God's good time, the Rev. Canon Adams may be restored to health and activity.

The afternoon session opened with the moving of the following resolution, by Canon Davidson:

"That a modification of the canon on Widows' and Orphans' Fund be recommended to the standing committee of the Synod, effecting a limitation of the right of those becoming claimants thereon in the future, in reference to widows and families otherwise amply provided for, and that said committee be requested to report in this direction at the next session as to necessary changes in the existing canon."

The motion was seconded by Dean Carmichael, but on being put to the vote, it was lost by 34 to 31, after discussion.

The following motion, by Ven. Archdeacon Evans, was adopted without discussion:

"That the Synod of Montreal be requested to name or elect twelve of their number, six clergymen and six laymen, to sit as members of the corresponding committee of the Colonial Church and School Society."

The report of the committee on superannuation was presented by Rural Dean Robinson.

Mr. Davidson submitted the report of the special committee on the jubilee year of the diocese. The committee recognized the following as a means of observing an event of so great importance, to the diocese; 1. That a concise history of the formation and progress of the diocese be prepared and issued to the members of the Church, giving particulars as to the bishops thereof, the clergy, the parishes, missions, churches, Sunday schools, population, contributions. To this end, it was suggested that two or more histographers should be appointed to prepare such history, and it was also suggested that Canon Davidson, Canon Mussen and Ven. Archdeacon Naylor, act in this direction in conjunction with the Lord Bishop of the diocese. 2. That special thanksgiving, intercessory and memorial services should be held on the 18th October, consisting of a celebration of the Holy Communion, a special service for the children of the Anglican Sunday schools in Montreal, and at 7.30 p.m., a grand evening service. 3. That a conference of the clergy should be held on the day preceding that appointed for the services. 4. That a reception be held on the evening of October 17th, to which the bishops of adjacent dioceses, and other prominent men of the Church, together with prominent representatives of the Church in the United States, be invited. 5. That a united effort be made to form a restoration and maintenance fund for Christ Church Cathedral, and that for the purpose of carrying out this recommendation, or such of it as might be approved by the Synod, special committees be named by the Bishop. The report was adopted.

Rev. D. Lariviere presented the report of the committee on French work. It stated that the society which was carrying on this work in Montreal had met with great success during the past twelve months. Besides making repairs to the buildings on Chatham street, it had reduced its liabilities by \$5,600, largely due to Rev. Mr. Benoit, who had been engaged for some time in making collections in England. The Sabrevois College was doing its work most efficiently. It now had 52 pupils, and the teaching staff consisted of the principal and two female teachers. "Your committee," concluded the report, "in view of the standing attacks made upon it by the Roman Catholic clergy, and missions held for the conversion of our people to Romanism, would call the attention of the Synod to the necessity of carrying out the resolution presented by Dr. Davidson, and passed at the last session of the Synod, which suggests that special sermons should be preached and instruction given on the position and claims of the Church of England; and further, your committee would suggest that immediate action be taken by the Synod to provide that a mission be held in one of the larger churches of our city, in which sermons setting forth the position and teaching of the Church of England be addressed to Romanists by a man appointed by the Bishop for that purpose."

In moving the adoption of the report, Rev. Mr. Lariviere said that no one would deny that a great change had taken place in this province during the

last twenty-five years, and that now Protestant ideas were permeating the French press and the mass of the people. The mass of the people, so to speak, were in a transition state. It might be that they were getting more and more indifferent with regard to religious matters, but it was unquestionably a fact that they were getting more and more liberal. This was perhaps some of the indirect results of French Protestantism; but was the Church doing its whole duty to the mass of the people in Montreal?

Discussion in favour of the committee's recommendation regarding the holding of a mission was taken part in by Revs. T. E. Cunningham, Canon Dixon, Rev. G. O. Troop, and Mr. George Hague, and the report was adopted, after which, on the motion of Rev. F. H. Graham, seconded by Rev. Principal Hackett, the following was considered: "That a committee be appointed to devise suitable means, as soon as possible, for meeting the present attitude of the Roman Church towards the Church of England, and for counteracting the perverting efforts that Church is making." The following amendment was proposed by Dr. Davidson: "That the recommendation in the report of the committee on French work, as to Dr. Davidson's resolution of last year, be accepted by the Synod, and that the Lord Bishop of the diocese be respectfully requested to put the same into operation, if His Lordship approve, with the assistance of such committee as he may appoint."

This was seconded by Rural Dean Saunders, and agreed to.

Rev. J. F. Renaud submitted the report of the corporation of the Andrews' Home. It was an exhaustive document, showing that since its foundation, in 1895, the institution had satisfactorily grown in increasing usefulness and helpfulness to newly arrived immigrants.

The report was adopted, with a vote of thanks to Rev. J. F. Renaud, secretary.

The report of the Church of England Temperance Society, presented by Rev. T. E. Cunningham, was also adopted.

The report of the committee on evangelization of the Jews, read by Dr. Davidson, stated that the Church of England was doing no work whatever towards evangelizing the many hundreds of Jews resident in this city. An undenominational mission to the Jews in Montreal was being carried on, and it enjoyed the confidence of some earnest people, but it had to contend with indifference on the part of Christian people generally.

The report was adopted, after which the following motion, proposed by Rural Dean Saunders, was concurred in:

"That in view of the Bishop of Algoma's appeal for continued assistance from this diocese, this Synod makes the usual grant of \$500 for the present year."

Rev. G. O. Troop moved the following: "That in the opinion of this Synod, the time is opportune for the presentation, by means of illustrated lectures and otherwise, of the antiquity and continuity of the historic Church of England." In making the motion, the rev. gentleman said that his own idea in bringing up this subject was not at all that of having a mission in opposition to the Roman mission that had recently been held in this city, but rather that the Church should do all it legitimately could, what it was bound to do, viz., to give the plainest and simplest statement of the historical facts which every Christian Churchman ought to know. He advocated the carrying out this winter of some plain system of teaching, either by the clergy in their own parishes or by some person who might be invited for that purpose, to educate Church of England people in the fundamental principles of their Church's history. He had been shocked at the ignorance of Church history among Church of England people whom he had met frequently recently.

The motion was seconded by Dr. Davidson, and after a brief discussion, taken part in by Mr. A. G. B. Claxton, Canon Norton, Rev. H. Kittson,

Rev. W. P. Chambers, Rev. F. A. Pratt, and others. it was adopted.

The Bishop announced the following results of the elections:

Delegates to General Synod—Clerical—Dean Carmichael, Rev. Principal Hackett, Archdeacon Mills, Archdeacon Naylor, Canon Norton, Canon Davidson, Archdeacon Evans, Rev. G. O. Troop. Lay delegates: Mr. A. F. Gault, Chancellor Bethune, Dr. Alex. Johnson, Dr. L. H. Davidson, Messrs. Charles Garth, E. L. Bond, Walter Drake, and Hon. W. Owens. Though eight persons of each order are elected, only the first four clerics and the first four laymen are delegates, the others being substitutes.

Delegates to Provincial Synod—Clerical: Revs. Principal Hackett, E. L. Rexford, Canon Davidson, Rural Dean Smith, Dean Carmichael, Archdeacon Evans, Canon Norton, Archdeacon Naylor, G. O. Troop, T. E. Cunningham, Dr. Ker. Substitutes: Archdeacon Mills, J. F. Renaud, Canon Dixon, Rural Dean Saunders, E. Bushell, and Canon Empson.

Executive Committee—Clerics: Archdeacon Naylor, Rural Dean Smith, Rural Dean Nye, Rural Dean Robinson, Rural Dean Longhurst, Canon Norton, Rev. G. O. Troop, Dean Carmichael, Archdeacon Mills, Rev. Dr. Ker, Canon Dixon, Rural Dean Brown, Rural Dean Saunders, Archdeacon Evans, Canon Mussen. Lay members: Chancellor Bethune, Dr. Alex. Johnson, Dr. L. H. Davidson, Dr. T. P. Butler, Messrs. E. R. Smith, George Hague, A. F. Gault, James Mackinnon, E. A. Dyer, W. H. Robinson, F. Wolferstan Thomas, E. P. Hannaford, Walter Drake, Hon. W. Owens, E. N. Robinson.

Diocesan Court—Clerical members: Archdeacon Naylor, Canon Norton, Archdeacon Evans, Dean Carmichael, Rev. Principal Hackett, Canon Davidson, Archdeacon Mills, Canon Mussen, Canon Rollit, Rev. Dr. Ker, Canon Dixon, Rev. G. O. Troop, Canon Ellegood, Rev. J. F. Renaud, Canon Anderson.

Friday morning the 19th, the following motion by the Rev. Canon Norton, seconded by the Rev. Dr. Ker, was then discussed: "That this Synod of the diocese of Montreal respectfully requests the General Synod to allow to officiating ministers the option of reading the lessons in the Church's public services either from the authorized version or the revised version."

The mover said that he was not sure that the authorization sought was needed, but it was only fair to Synod to seek it. Probably the General Synod might think it well for Canada not to act alone in this question, but to stimulate the Mother Church, and all act together.

Dr. Ker, the seconder, said that the old version was very dear to us all, and there was no wish to cast a slight upon it; all they desired was to have the option of using the revised version in particular instances.

The Rev. Henry Kittson, who opposed the resolution, said that while the revised version was undoubtedly a great aid to study, he thought it should not to be used for public reading. There were irritating changes which the ears of all but fine scholars could not but resent. Again, to substitute for the Bible which had been in use for three hundred years, a version which differed in many interpretations, would be to shake the faith of nine-tenths of the people in the truth of Holy Writ.

Dr. Davidson here rose to remark that the whole question had been twice discussed by the Provincial Synod, and a resolution, in the same sense as Canon Norton's, twice defeated. It had also been discussed and defeated in the General Synod.

On motion of the Rev. G. Abbott-Smith, seconded by the Rev. W. P. Chambers, the matter was laid over until the next meeting of Synod, all present agreeing to this course.

An interesting discussion also took place on the motion by Dr. Davidson: "That in order to better meet the requirements of the Board of the Domestic and Foreign Missionary Society of this ecclesiastical province, the Domestic and Foreign Com-

mittee be and is hereby authorized to choose from its members a sub-committee of not more than six, who shall be the corresponding committee of said Board, for the diocese of Montreal."

Dr. Davidson said that the committee felt somehow as if they had not touched the hearts of the Church people. They felt that if the clergy were the agents of the Board in each parish, as they were intended to be, and twenty-one thousand families read the annual report of the society for last year, there was enough in it to stir them to the very soul. They had been obliged to turn away men and women who had offered themselves for the mission fields, not having the money to promise them even six or seven hundred dollars. They wanted \$20,000 annually for foreign mission work, and \$20,000 for domestic missions, and if Church-people took a real interest in their own society, they could get this easily.

The Very Rev., the Dean, in seconding the motion, said that while there was a growing missionary interest in the Church in Canada, there was not such a growing feeling in connection with its own society—the one authorized missionary society of the Church of England in Canada, and which should have the fullest confidence and support of all ranks and shades of Church members.

The Rev. Mr. Pratt presented a memorial, praying that the committee on the order of deaconesses would take immediate action.

The Ven. Archdeacon Evans presented the amended report of the committee on superannuation.

The report of the Domestic and Foreign Missions Committee, presented by the Rev. G. Osborne Troop, spoke with thankfulness of times of increased activity both in the diocese and throughout Eastern Canada, as a whole. The diocesan offerings for domestic missions had amounted to \$2,061, and for foreign missions, \$1,302, or a total of \$3,363. Whilst the committee found much cause for thankfulness, they found nothing to boast of, but on the contrary, there was need of a greatly increased awakening to the missionary necessities at home and abroad. The report also quoted from the report for last year of the Domestic and Foreign Missionary Society of the Church of England in Canada, the following being part of the quotation:

"The Board would urge on the clergy and laity of the Church (all of whom are members of the society in virtue of their membership in the Church itself), the positive necessity of tenfold greater earnestness and liberality in connection with the work of the Board."

Rural Dean Longhurst presented the report of the Synod Committee on the Dunham Ladies' College, which showed that the work of the institution had been carried on during the year with unabated success.

The report on Church provision for the lumber districts, presented by the Ven. Archdeacon Naylor, was of a very encouraging character.

The report of the committee on works of mercy, submitted by Canon Evans, was adopted with a vote of thanks to the Rev. E. McManus, for his patient, consistent work among the poor, the needy, the friendless, the sick and the afflicted.

Canon Anderson presented the report of the observance of the Lord's Day, and moved its adoption.

This was seconded by Dean Carmichael, and unanimously concurred in.

The following was adopted on motion of Dr. Davidson:

"That it be an instruction to each standing committee of the Synod, comprising more than six members, that such committee shall, at its first meeting after appointment, to be held as soon as possible thereafter, name from its members a sub-committee of not more than five, which shall be charged with the active prosecution of the purposes for which said committee is appointed, and shall act in its behalf without the necessity of summoning the whole committee."

It was proposed by Judge Foster, seconded by Rural Dean Robinson:

"To amend the second clause of Temporary Rules, on page 4, of Constitution and Rules of Order, as follows: 'Instead of "List of members and ballot papers will be distributed on the first of session," to read: "List of members and ballot papers shall be sent out by the clerical secretary of the Synod at least one week before the opening of Synod, and will also be distributed on the first day of session,"' etc.

The motion was lost by a vote of 32 to 21.

The following motion, by Mr. A. G. B. Claxton, was, after some discussion, allowed to stand over until next year:

"That no report of any committee or sub-committee of the Executive Committee or any standing committee of this diocese be read, considered, or printed, unless such report be the outcome of the deliberations and work of such committee or sub-committee of two or more meetings. Non-resident members of committee may raise, consider, determine, and vote upon all questions by correspondence."

The following motion, made by the Rev. Principal Hackett, and seconded by Mr. Lansing Lewis, was, after some discussion, allowed to stand over until next Synod:

"That the mission fund plan is in principle satisfactory and superior to the system in previous operation, but that the following alterations and additions be made in the canon: 1. In the event of a parish being in arrears in the payment of its guarantee, no deduction be made from the salary of the clergyman. 2. All payments guaranteed by a parish be made through the Executive Committee, and not paid direct to the clergyman."

Mr. Edgar Judge gave the following notice of motion for the next Synod:

"That the mission fund plan be amended by adopting the Quebec plan in its entirety."

On motion of Dr. Davidson, seconded by the Ven. Archdeacon Mills, a resolution was adopted authorizing the transfer of the books in the library in the Synod building, belonging to the diocese, to the library of the Diocesan College, upon certain stated conditions.

Dean Carmichael moved: "That this Synod regrets to hear of the resignation, through ill-health, of the Rev. John Empson, M.A., Canon of Christ Church Cathedral, as its long valued secretary, and would at the same time assure the reverend gentleman of the sincere sympathy of the Synod, its full appreciation of the admirable synodical work done for the period of twenty-eight years, and its earnest prayer that he may be long spared to enjoy the well-merited rest."

The motion was seconded by Chancellor Bethune, and carried by a standing vote.

On the motion of Judge Foster, seconded by Mr. Charles Garth, the following was also carried by a standing vote:

"That this Synod regrets the continued absence of the senior archdeacon of the diocese from our midst. In his prolonged weakness and trial, its members desire to unite in thankfulness for mercies vouchsafed; and they request the secretary of this Synod to transmit assurances to the Ven. Archdeacon Lindsay, D.C.L., of their continued interest and brotherly consideration."

His Lordship, having been asked to vacate the chair, a resolution was moved by Dr. Davidson, and seconded by the Ven. Archdeacon Mills, expressing the thankfulness of the Synod that the Bishop had been preserved to again preside over its deliberations, and its sincere hope that there might yet be added to his already long term of life years of usefulness and blessing. The motion was put by the Very Rev., the Dean, and carried by a standing vote. Several votes of sympathy, and the usual votes of thanks were passed.

The Doxology was then sung, and His Lordship pronounced the Benediction.

The Rev. Sydney Malcolm Wellbyn Brooks has been murdered at Tsi-Nanfu, by secret society rioters. He was only ordained in 1898.

John Travers Lew

Wolfe Island. I has been offered t Rev. F. T. Dillb. Frankford and S vacant for several

Sharbot Lake Y incumbent of the of Ottawa, held a St. Andrew, in S January 8th to the very good indeed church was full greater part of th six different servic men alone, and fo upon which to ge eloquent appeals who had private vestry, and those numerous were t time was fully o service. There w sessions kept in an immense sou vices, when the t the most scholar sioner, who ma "Klondyke," by on "Church De conclusion of the ing function w accompanied wi presented to the overflowing con

Charles Hami

Ottawa.—At held in this cit dressed to the To the Most Ontario and

May it please ing permission week day in in our people sha churches in sol of a united ack dom of Almigl His mercy an unhappy war overrule all th to the enlarge would naturall the special pr We would hu month, or the day in the w chosen as suit: This was si Ottawa, Quee onto and Nia follows:

My Dear F which you w 15th January, quest therein ond Sunday i ima Sunday, of this eccles to meet in brother,

Pakenham. the members held with th congregatio

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Wolfie Island. Rev. C. W. Young, Lansdowne, has been offered the incumbency in succession to Rev. F. T. Dibb. It is proposed to again unite Frankford and Stirling, the latter having been vacant for several months.

Sharbot Lake Mission.—Rev. C. F. Lowe, the incumbent of the Tennyson Mission in the diocese of Ottawa, held a ten days mission in the church of St. Andrew, in Sharbot Lake village here, from January 8th to the 18th inst. The attendances were very good indeed all through. On Sunday the church was full of reverent worshippers for the greater part of the day, there being no less than six different services, including special meetings for men alone, and for women alone. A good criterion upon which to gauge the effects of the splendidly eloquent appeals is the very large number of those who had private talks with the missionary in the vestry, and those who took resolution cards; so numerous were these, indeed, that the missionary's time was fully occupied for two days after the last service. There was a box for questions and intercessions kept inside the church-door; and it was an immense source of interest at all evening services, when the many questions were replied to in the most scholarly and efficient manner by the missionary, who made use of this veritable mental "Klondyke," by conveying unanswerable teaching on "Church Doctrine and Bible Truth." At the conclusion of the last evening service a very pleasing function was performed, when an address, accompanied with a small purse, was read and presented to the missionary in the presence of an overflowing congregation.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—At the conference of Bishops recently held in this city the following request was addressed to the Archbishop:

To the Most Reverend the Lord Archbishop of Ontario and Metropolitan:

Ottawa, 11th January, 1900.

May it please Your Grace to appoint a day (giving permission that it shall be either a Sunday or a week day in individual parishes), upon which all our people shall be called upon to meet in their churches in solemn service with the especial object of a united acknowledgment of the power and wisdom of Almighty God, and of seeking that He, in His mercy and goodness, will bring the present unhappy war to a right and lasting peace, and overrule all things in this world of sin and sorrow to the enlargement of His blessed kingdom. It would naturally be left to each bishop to authorize the special prayers, etc., to be used in his diocese. We would humbly suggest the last Sunday in this month, or the second Sunday in next month, or any day in the week, commencing with the Sunday chosen as suitable.

This was signed by the Bishops of Fredericton, Ottawa, Quebec, Algoma, Montreal, Huron, Toronto and Niagara. The Metropolitan's reply is as follows:

Ottawa, 15th January, 1900.

My Dear Bishop.—I have received the memorial which you were good enough to send me on the 15th January, 1900, and in compliance with the request therein contained, I hereby appoint the second Sunday in February, the 11th prox., Septuagesima Sunday, as the day upon which all our people of this ecclesiastical province shall be called upon to meet in solemn service. I am your faithful brother,
J. T. ONTARIO (Metropolitan).

Pakenham.—Rev. Rural Dean Bliss invited all the members of his congregation to a meeting to be held with the object of securing the views of the congregation on the question of building a new

tower and spire on St. Mark's church, and erecting a new parish hall and driving sheds on the site adjacent to the church, where the old drill shed now stands. He said he had come to the conclusion that while the church property stood in need of improvement it would not be advisable to either build or buy a new rectory. He said he was quite satisfied to remain where he was for the present, and thought he could accomplish his work, to all points in the parish, quite as successfully from the rectory where it now stands as if he were in the village. A great worker himself, Mr. Bliss evidently expects each member of his congregation to do likewise, and from their united efforts we expect to see good results in the near future.

We understand Rev. Rural Dean Bliss will hold services monthly at Cedar Hill and White Lake.

Ottawa.—Christ Church Cathedral.—On the Feast of the Conversion of St. Paul, the Bishop of Ottawa advanced Rev. Wm. Netten from the Diaconate to the Priesthood. The Cathedral was fairly filled with laity when the choir and clergy entered in procession, singing "The Church's One Foundation." The following clergy were present: Revs. Frank Ritchie, R. Orr, J. Arthur Shaw, R. B. Waterman, Chas. Saddington, Rural Dean Phillips, F. W. Squire, A. W. Mackay, W. M. Locks; Canons Harrington, Pollard and Low; Venerable Archdeacon Bogert, Very Rev. Dean Lauder and the Archbishop of Ontario. The sermon was preached by the Bishop, who spoke of "the Spirit of power and of love and of a sound mind." At the celebration of the Holy Communion the Bishop was celebrant, and was assisted by the dean and canons of the Cathedral. At this service was used for the first time a magnificent Missal, which was illuminated and presented to the Bishop in 1886 by Rev. H. C. Stuart of Three Rivers, Que., bound in vellum, with gold clasps of an ecclesiastical design, and enriched with beautiful jewels; it presented an appearance worthy of the use to which it was put. The Bishop has presented it to the Cathedral in memory of the setting apart of Christ church as his Cathedral church, and the installation of the first dean and canons in June, 1897. When not in use the Missal is in the keeping of W. H. Rowley, Esq., of Worfield House, Ottawa, who is treasurer-seneschal of the Cathedral. Rev. Wm. Netten, who was ordained priest, is a native of Newfoundland, where his father and grandfather were priests, and he received his education at St. Augustine's College, Canterbury. He has been licensed by the Bishop as mission priest at L'Original.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. James' Cathedral.—The congregation on Tuesday evening, the 23rd inst., informally welcomed their new rector, Rev. Canon Welch and Mrs. Welch. The schoolhouse was decorated tastefully, and small tables, chairs and couches were placed at intervals, giving the room a home-like appearance. Nearly 300 people, representing all classes of the congregation, were present. Mr. Irving, Mr. James Scott and the Rev. Mr. Ashcroft received the congregation at the door, and presented them to the Rev. Dr. and Mrs. Welch.

The Rev. Canon Dann, of St. Paul's Cathedral, London, Ont., formerly of Limerick, Ireland, preached on Sunday morning, the 28th. On Monday evening, the 29th, he delivered a lecture on Ireland and the Irish at the Association Hall, telling of Ireland, its people and traditions, as none but an Irishman full of love for his country could do.

St. Luke's.—A meeting of the Hospital Committee of the Brotherhood of St. Andrew was held in the school-room on Wednesday evening the 24th, at which members from several of the city Chapters engaged in hospital visitation work were present, and plans were discussed for improving the methods of work at the General, St. Michael's, and Grace Hospitals. Mr. Harris, the secretary of the

committee, announced that this was the fiftieth meeting of the committee. The Rev. R. H. B. Bell, chaplain to the General Hospital, was present, and took part in the discussion.

Tecumseth.—The Right Rev. Arthur Sweatman, D.D., Lord Bishop of the diocese, visited this parish on Tuesday, December 19th, 1899, for the purpose of administering the Apostolic Rite of Confirmation, when 47 persons were confirmed; 30 in St. John's church, Tecumseth, and 17 in Trinity church, Bond Head; 102 persons received the Holy Communion, 56 in St. John's church and 46 in Trinity church, Bond Head. The total thank-offering at the two services amounted to \$60.28. The Rev. G. B. Morley, of Bradford, very kindly assisted at the service in Trinity church, Bond Head. Laus Deo.

St. Philip's.—The Rev. Canon Dann, of London, Ont., preached in this church on Sunday evening the 28th.

St. Simon's.—The Rev. Canon Welch lectured on Thursday evening the 25th, in the school-room, to a well-filled room, on Thackeray. From first to last the lecturer held the attention of his hearers as he pointed out the various types of character delineated, praised or criticized by the great novelist. After the lecture an excellent musical programme followed, contributed to by Miss Marshall, Rev. E. J. Wood, Mr. Lincoln Carlisle and Mr. J. A. Macdonald. Miss Wilkes and Rev. E. J. Wood acted as accompanists.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Norval.—On a recent Sunday evening after Evening song an address on "Hymnology" was delivered by Allan Embury, Esq., inspector of schools for Peel county. The address was listened to by a large audience. The speaker referred first to the Scripture references to Hymnology, and then dealt very fully with his subject. He pointed out that the Psalms and the Scripture hymns, such as Magnificat and Nunc Dimittis, represented the high water mark of Hymnology; and eulogized the wisdom of the Church of England in including these beautiful compositions in her liturgy. The pure flowing diction, the chastened classical English, the calm sympathetic delivery, marked the lofty character of the address. It was full of originality and instruction, and was heard with rapt attention.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Brantford.—The Sunday School Conference for the deanery of Brant, which was held in Grace church last week, was a great success. Clergymen and Sunday school workers from all parts of the deanery were present. The Rev. T. A. Wright, of St. Jude's, who occupied the chair in the afternoon, in a few well chosen remarks, welcomed the visitors, among whom were Miss Osler, of Toronto, and Mr. Morgan, of Barrie. The first paper, "On whom and what depends the success of the Sunday school?" was given by Mrs. Albert Huffman, of Kelvin. This paper contained many valuable hints on Sunday school work, and was much appreciated. Then followed a paper on "How to teach so as to produce the best evident results," by Mrs. Culver, of St. Jude's, Brantford, which will be published in the Teacher's Assistant, Toronto. "Infant Class Work," by Mrs. Nelles, Grace church, Brantford, was a very helpful and suggestive paper. Mr. Shadbolt, of St. John's, Brantford, gave an address on "The Relation of the Sunday School to the Church," which was much enjoyed, and drew out an animated discussion. Mr. Morgan, of Barrie, followed with "Trifles or Essentials, which?" The evening session began at 7.30. The Rev.

Rural Dean McKenzie occupied the chair, and a very large gathering was present. The first paper, given by Miss Jefferson, of Paris, on "Young people's associations in relation to the Church," was excellent, and was followed by a lively discussion on the various merits of the different young people's associations, and their adaptability to different denominations. "The Teacher's Fourfold Aim," by Miss Osler, of Toronto, was an address replete with instruction and inspiration. The question drawer and closing remarks, by Mr. Morgan, brought the profitable day to a close.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

Recent Appointments.—Rev. W. A. Robins, M.A. (Oxon.), has been appointed to St. Jude's Mission, Greenwood, and the Rev. Henry Steele, a graduate of Seabury Divinity School, to Trinity Mission, Grand Forks. Both these missions are in the Boundary District, through which the new railway, the Columbia and Western, passes. Rev. H. Irwin, M.A., has resigned Rossland to take up pioneer missionary work again as a travelling missionary for the diocese of Kootenay. He will hold services at present at a number of points between Fairview and Midway. Rev. C. W. Hedley, M.A. (Trinity College, Toronto), curate at Brantford, Ont., has been appointed to Rossland, and will take charge at Easter. In the meantime the parish will be served by Rev. J. B. Haslam, late rector of St. Barnabas, Victoria. Rev. W. H. Hedley, M.A. (Durham), has been offered the Mission of Fernie.

The amendment to the Act of Incorporation of the Synod of New Westminster taking the necessary legal steps to complete the severance of the Diocese of Kootenay, is now before the Provincial Legislature.

The Senate of St. John's College, Winnipeg, has conferred the degree of D.D. on the Ven. Edwyn S. W. Pentreath, B.D., Archdeacon of Columbia "in recognition of his varied and valuable services to the Diocese of Rupert's Land, and also of the eminent success which has attended his important work as archdeacon in the Diocese of New Westminster."

Vancouver.—St. James'.—The number of communicants on Christmas Day was over 200. The choir acquitted itself well, and Tours' Communion service was rendered nearly perfectly; and on Christmas Eve, Semper's Magnificat and Nunc Dimittis were excellent. The old Christmas hymns were sung with the old spirit; "Adeste Fideles" was sung at the Procession, "Of the Father's love begotten" formed the sequence to the proper melody, the Offertory Hymn was "Christians awake." "While Shepherds watched" formed the Post Communion. The decorations were all put up on Sunday afternoon, and were confined mainly to the chancel screen, which was draped in red, and adorned with holly wreathing; on the panels of pulpit and screen, there were placed white bannerets with appropriate devices embroidered upon them, which were beautifully worked, and were very effective.

The Rector reports as follows: We are glad and thankful to record that the organ debt is at last very nearly wiped out. Last quarter left us with \$200 still due, and of that sum we have raised since September, \$150, leaving only \$50 still due. There is however, a note in the Bank for \$400; but \$350 of this represent money borrowed in order to make the last payment on one of the Church lots. We hope by Easter to have the whole paid off and to be able then to enlarge the church, a necessity made more apparent every week. The matter of enlarging the church was discussed at the last Church Committee meeting. Mr. Fripp has prepared plans which provide for an enlargement of the Nave so as to seat from 100 to 120 more people, together with a slight enlargement of the Choir and Sanctuary. A

new vestry and a bell tower are also included in the additions: and it is also proposed to place a furnace under the church. The church would at the same time be raised somewhat and placed on stone piers, and probably this would be a necessity in any case for the safety of the building. The total expense will probably be under \$1,800, and if it can be financed satisfactorily, it is felt that the work should be undertaken as soon as possible. The Committee however felt that a meeting of the congregation was desirable before any decision should be come to. A meeting will therefore be called probably early this month.

British and Foreign.

A recent telegram from Rome announces that the Anglican Church of St. John the Baptist, at San Remo, had been destroyed by fire.

We regret to hear that the Dean of Lichfield has been lying under a serious attack of influenza, which has caused the gravest anxiety to his medical attendants.

The Very Rev. Thos. Barr Kennedy, D.D., Dean of Clogher, died in the first week of the new year, at the age of 86. He was appointed to the deanery in 1874.

A stained-glass window has been placed in St. George's chapel, Windsor Castle, which displays the armorial bearings of twelve deceased Knights of the Garter, one of them being Prince Henry of Battenberg.

Miss Helen Gladstone and Mrs. Drew propose giving the sum of £1,000 to build a chancel in St. Matthew's church, Buckley, Flintshire, of which the Rev. Harry Drew is vicar, as a memorial to their father, the late Mr. W. E. Gladstone.

The minor canonry at Westminster Abbey, vacated by the death of the late precentor, Dr. Troutbeck, has been conferred by the dean and chapter on the Rev. S. H. T. Perkins, M.A., curate of St. Mary's, Ely, and minor canon in Ely cathedral.

During the episcopate of fifteen years of the Bishop of Llandaff, the population of the diocese has increased to the extent of 300,000. That the Church has recognized this is proved by the fact that 120 places of worship, costing £270,000, and 125 clergy have been added.

The death is announced from Wilmington, Del., of the Rev. Thomas B. Angell, D.D., on the 18th ult. He was born in London, England, in 1858. He graduated from Trinity College, Toronto, and was rector of St. John's, Peterboro, Ont. Subsequently he had charge at Wilkesbarre and Harrisburg, Pa.

The death is announced of the Rev. George Buckle, Canon of Wells, for twenty-eight years examining chaplain for the Bishops of that diocese, and proctor in convocation for the chapter of that cathedral. He was the father of the present editor of the Times, and a constant contributor to the Guardian.

The Queen has signified her intention of presenting a font to the new church in Assouan (Egypt), which was consecrated on the 28th ult. A marble floor for the chancel and a lectern have also been promised. £500 is still required to clear the church of all debt; and obtain the grant promised by the S.P.G.

A conference was held last October between the Bishops of the Anglican Communion in China and Corea, when important resolutions were agreed upon relating to order and discipline, and to marriage and divorce; these resolutions are to

be printed in English and Chinese, and circulated through the Bishops in their dioceses.

On the unanimous nomination of the vestry, which has been agreed to by the congregation, the incumbency of St. Paul's, Dundee, has been offered to and accepted by the Rev. Kenneth Mackenzie, M.A., who has been senior curate of St. Paul's since 1805, having previously been curate, since his ordination in 1800, of St. Mary Redcliffe, Bristol.

The death is announced of the Very Rev. Augustine Fitzgerald, Dean of Armagh, in his eighty third year. He graduated at Trinity College, Dublin, in 1851, and was ordained to the curacy of Stillorgan. He was subsequently vicar of Portadown and prebendary of Armagh, and in 1892, on the late Dean being appointed Bishop of Derry, the Archbishop appointed him to the deanery.

The Bishop of Exeter recently consecrated the new church of St. David's, Exeter, erected on the site of old buildings on St. David's Hill, at a cost of over £17,000. The principal contributors to the fund are Mr. R. B. West, High Sheriff of Devon, and his mother, Mrs. Thornton West. The Mayor and corporation attended in state, and over 1,000 persons were present at the service.

The Bishop of Ballarat has announced his resignation of the See. Dr. Samuel Thornton was Michel Fellow of Queen's College, Oxford, and, on his ordination in 1858, worked under the London Diocesan Home Mission. He was in charge of St. Jude, Whitechapel, from 1860 to 1864, and rector of St. George's, Birmingham, from 1864 to 1875, when he was appointed Bishop of Ballarat.

The date of the Church Congress meeting at Newcastle is to be September 25th, 26th, 27th and 28th, 1900. The Bishop of Newcastle, presiding over a meeting of the General Committee, held recently, said that we wanted some form of self-government in the Church, and Church Congresses would prepare the way for what might come in the future. It was decided that the Finance Committee should take steps to raise a guarantee fund of £4,000.

A discovery of considerable interest to antiquaries has just been made at Canterbury Cathedral, definite evidence being now forthcoming that the recess in the north of the ambulatory of the presbytery, in which the chained Bible lies, was the site where in pre-Reformation times the Easter sepulchre was deposited during Holy Week. The alteration was doubtless the work of Archbishop Cranmer.

At a meeting of the Hexham Abbey Restoration Committee, held recently, the rector (the Rev. E. S. Savage), announced that Mr. Thomas Spencer, of Newburn-on-Tyne, had promised to build the nave of the church at a cost of £15,000, and that Mr. James Hall, of Dilston Castle, had also promised to rebuild the old Lady chapel at a cost of £10,000, as a memorial to his mother. Nearly £22,000 have now been raised for the extension and restoration fund.

The death is announced of Dr. Edwin George Monk, Mus. Doc., formerly organist of York Minster, in his eightieth year. He is not to be confounded with the late Dr. W. H. Monk, the musical editor of "Hymns, Ancient and Modern," and organist of King's College Chapel. He was appointed organist of York in 1859, and held office till 1882, when he resigned. He was the editor of the "Anglican Chant Book," "The Anglican Hymn Book," and the "Anglican Choral Service," and collaborated with the Rev. Sir Frederick Gore Ousley in two psalters.

By commission from His Grace, the Lord Primate of Ireland, the Ven. Archdeacon Irwin recently re-opened the parish church of Ardee,

which had been and decoration and of the original dividing the nave the south wall, main. The preserection of a ha Hemming, of I. memory of her. The parish erec as their share o ing permanently £38 per annum estate. The sul sion, and is tre manner.

All Letters containing the signature of the responsible party. The opinions expressed are not necessarily those of the Editor. The appearance of the Editor's name is a guarantee of publication.

THE RELATION

Sir,—There urgency, the seem to demand consideration leges bear to in Canada. Church; the securing the schools of the ced by all, Church life assemblies should, it is in efficiency of her in handing d future depend in the future that, in the this is a resp in sections o arate diocesan Boards free widest representation of Canada. system with forced to ac superior to for uniform studies and are to mould general assembly promotion sectional no of a united system success people, by Assembly a gement of like that, lacking in t of our coll ations, whi Church au diocesan co handed ov members o by Synod, and spirit serve. At diocesan, a tative of t cumstance seriously England.

which had been closed for some weeks for repairs and decoration. The church was founded in 1207, and of the original building the arcade and pillars dividing the nave from the south aisle, portion of the south wall, and the east wall of the aisle remain. The present improvements consisted of the erection of a handsome memorial east window, by Hemming, of London, given by Mrs. Stewart, in memory of her uncle, the late Lord Carlingford. The parish erected the stone mullions and tracery as their share of the memorial; His Lordship having permanently charged his annual contribution of £38 per annum to Sustentation Fund upon his estate. The subject of the window is the Ascension, and is treated in a very artistic and beautiful manner.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE RELATION OF OUR COLLEGES TO THE CHURCH.

Sir,—There are two circumstances, one of recent urgency, the other a standing difficulty, which seem to demand from Churchmen a thoughtful consideration of the relation our theological colleges bear to the governing bodies of our Church in Canada. One is the recent crisis in the Mother Church; the other the difficulty felt everywhere of securing the support of our people for the training schools of their clergy. It will, I imagine, be conceded by all, that if there is any department of Church life and work in which our Church assemblies should have supreme and unfettered control, it is in the training of her clergy. The efficiency of her work for the Master, her faithfulness in handing down the truth unimpaired, her whole future depends on those who are to be her teachers in the future. It will also, I fancy, be granted that, in the interests of her own internal harmony, this is a responsibility which should be vested, not in sections of the Church in a diocese, nor in separate diocesan synods, much less in individuals or Boards free from Church control, but in her widest representative assembly, the General Synod of Canada. When one compares, honestly, our system with that, say, of the Presbyterians, he is forced to admit that, in these respects, theirs is superior to ours. For one thing, it makes more for uniformity, by placing the curriculum of studies and the personnel of the professors who are to mould their students in the hands of their general assembly. The latter is essential for the promotion of a tone and spirit, which shall be not sectional nor partisan, but a reflection of the life of a united church. For another thing, their system succeeds in enlisting the interest of their people, by giving every delegate to the General Assembly a voice and a vote in the direct management of their colleges. Alongside a system like that, ours seems loose and fragmentary, and lacking in the features which make for unity. Some of our colleges are really close, private corporations, which may not be even recognized by any Church authority. Others are called, it is true, diocesan colleges, but their management has been handed over to Boards, in most instances, the members of which are life members, not appointed by Synod, and so liable to drift away from the life and spirit of the diocese they are intended to serve. At their best (and they are good), they are diocesan, and not as we all would wish, representative of the united Church in Canada. The circumstance, I have said, which calls on us to think seriously over this matter, is the recent crisis in England. Several capable reviewers of that crisis

have, after a survey of the whole difficulty, concluded that one of the causes aggravating our unhappy internal divisions is undoubtedly the tone imparted to the clergy of the extreme sections by their places of training. The distinctive tone, they say, as much as the distinctive tenets, has intensified the strain. Now when it is remembered that these institutions are all but private enterprises, owing little or no allegiance to authoritative Church assemblies, it is a fair inference to say, that as a Church we occupy an equivocal position; on the one hand praying and praying earnestly to be kept from division; and on the other, shutting our eyes to the lessons a painful experience would teach us; and perpetuating the machinery which grinds out and will grind out its grists of partisans. Could there be for us in Canada a better time than now, when we are beginning our history as a united Church, and when we are feeling so keenly our disunity, to face manfully and wrestle with this problem which obviously is accountable to a considerable extent for aggravating our divisions? The other circumstance I referred to as one that should lead us to consider that this matter is the lack of interest in our colleges. Is this greatly to be wondered at under the circumstances? Where there are in a single diocese rival colleges, one can understand, indeed, that keen partisans would rally eagerly around their college; but one can understand, as readily, that Church people, who are not keenly interested in partizan disputes—that is, the majority of Churchmen—would have no heart in supporting what must be to them machinery for ensuring the continuance of our divisions. Where, again, there are diocesan colleges, the delegates of our congregations, clerical and lay, have, in most cases, if not in all, neither voice nor vote in the direct management of their college. All they have to do is to listen to a report and an appeal for help. Will that ever elicit enthusiasm? The Church, as a Church, has tied her own hands so that she can do nothing to mould the places which train her clergy. The character of the college is fixed by a wholly, or, at best semi-independent Board. What guarantee has the delegate that a college so organized may not drift away from the people to the injury of the Church? How can he be deeply interested, or be a medium for interesting others? It is, I believe, to such sentiments, as much as to carelessness, that the indifference of Churchmen to our colleges is due. Now, is the Church right in thus handing over the responsibility, which is hers, as a whole, to individuals or to Boards? Is she not in so doing running the risk of the establishment of more colleges than are needed, and of a consequent unnecessary expenditure for the support of institutions perforce of an inferior grade? I am fully aware that, while what I have written may appeal to some as a criticism with some reasonableness in it, yet, they will say, to hope for the correction of the difficulty is entirely visionary and unpractical. Permit me, for the encouragement of any who may agree with me that there is a weakness but despair of correcting it, to say, that on Canadian soil, in a body as seriously divided as we are, and, I think, more tenacious of their religious convictions, with the same vested interests to contend against, this very problem has been met and overcome; and that while the old state of affairs was untouched, and still exists in the Mother Church in the Old Land. The case, I quote, is that of the Presbyterians. They overcame, at the time, the free and established churches united in Canada, the difficulty about their colleges which beset us. They adopted a scheme for the control of their colleges, which, whatever faults it may have, avoids the obvious faults in our system or want of system. All their colleges came under the General Assembly, They succeeded in this through the unanimous and undoubted desire their people evinced for a united Communion. Are we less unanimous? Are we less prepared to make concessions, as they did, for the good of the whole? A comparison of the circumstances of the Presbyterians, at the time they brought about this change, with our circumstances

to-day, should, I think, convince any Churchman that a similar change is both desirable and practicable for us, and practicable if we really desire it, as they did.

A CHURCHMAN.

Family Reading.

A HYMN IN TIME OF WAR.

Approved by the Bishop of Ely.

O Lord of Hosts, without Whose Will
No wars are waged by men's decree,
Their swords Thy purpose fulfil;
The earth, O Lord, is ruled by Thee.

Lord, we believe Thine arm alone
Can save by many or by few;
All vaunting pride we would disown,
Our faith and trust in Thee renew.

Gird Thou our armies with Thy might,
Keep Thou our flag unsoiled by sin,
Help us in justice, truth, and right,
The fight to face, the fight to win.

Have mercy, Lord, on those who fall,
Howe'er, as friends or foes, they stood;
Grant Thy eternal peace to all
Who find in death their brotherhood.

O'er all the wounded shed Thy cheer,
Look down in pity on their pain,
Help them to feel Thy presence near,
To soothe and comfort, bless, sustain.

Regard the mourners—all who grieve
For loss of father, husband, son;
The stricken hearts do Thou relieve,
Help Thou their prayer: "Thy will be done."

On all who serve and all who share
The sacred ministry of love,
By deed, by word, by gift, by prayer,
Pour forth Thy blessing from above.

Lord God of Hosts, Lord God of Might,
O haste the day when wars shall cease,
When o'er the earth triumphant Right
Shall reign in universal peace. A. A. T.

EVIDENCES OF GOD'S LOVE.

It is hard to imagine that heaven can be more beautiful than the world we live in. God has spread a green carpet over it for our feet. He has clothed the trees with verdure, and painted the flowers in colours more delicate and beautiful than ever came from the brush of the most gifted painter. He spangles the night sky with stars that are brighter than any diamond that ever came from African mine. The moon walks the night, a glorious queen, while for her feet God lays across the sea a pathway of cloth-of-gold. The sublimity of the flashing sea, the white-capped billows that race shoreward, the music of wind and waters, are for the children of men. He gives us the sunlight, too; and in a loom of raindrops weaves for us the ribbon of rainbow that lends beauty to the passing of the storm.

Truly, in this world of joy and gladness, God speaks to His children from every hill-top, and calls to them from every valley. His love blossoms in every rose and sounds in the voice of every song-bird.

When we consider our manifold blessings and the goodness of God, how thankful we should be! When we consider God's love—a love so great that He sent His only Son into this sinful world to save it—our hearts should burn within us, as did those of the men with whom the risen Saviour walked and talked on the way to Emmaus.

GARNER THE BEAUTIFUL.

Garner the beautiful as you go;
Wait not for a time of leisure,
The hours of toil may be long and slow,
And the moments few of pleasure,
But beauty strays by the common ways,
And calls to the dullest being;
Then let not thine ear be deaf to hear,
Or thine eye be slow in seeing.

Kind nature calls from her varied halls,
"I will give you balm for sadness;"
Let the sunset's gleam and the laugh of the
stream,
Awaken thoughts of gladness,
If a bird should pour his song by the door,
Let thy heart respond with singing;
The wind and the trees have harmonies
That may set thy joy-bells ringing.

Pause oft by a flower in its leafy bower,
And feast thine eye on its beauty;
A queen hath bliss no rarer than this,
'Tis thy privilege and duty,
And oh, when the shout of a child rings out,
And its face is bright with gladness,
Let it kindle the shine of joy in thine,
And banish care and sadness!

Then gather the beautiful by your way,
It was made for the soul's adorning;
'Tis a darksome path which no radiance hath
At noon, at eve, in the morning,
Hard is the soil where we delve and toil
In the homely field of duty;
But the hand of our King to us doth fling,
The shining flowers of beauty.

HOW YOU CAN HELP YOUR PARISH.

First. Be loyal to your rector. His work is to minister to your soul, not to please you. When his work is done, God will remove him. Until then, do all you can to uphold his hands.

Second. Be regular in attendance at Church services, and be not satisfied with simply one service a week.

Third. Bear your fair share of the financial burdens of the parish.

Fourth. Do all in your power to promote peace and good-will among your fellow-labourers. Be not harsh in the judgment of others. Look within. Do not gossip.

Fifth. Learn what the Church teaches and requires. Take a Church paper.

Sixth. Show constant respect and deference to those set over you in the Lord.

Seventh. Perform any duty that may be assigned to you with cheerfulness and promptness, as "unto the Lord." Aim to be useful, not prominent or conspicuous.

Eighth. Show a deep, personal interest in the spiritual welfare of your children, especially "taking care" that they be baptized and brought to the Bishop to be confirmed.

Give these rules a fair trial, and watch the result.—Living Church.

THE GOSPEL MESSAGE.

If any of you are satisfied with your present life, if you are all that you want to be, if you are content with the life you have lived, and with the life you are living, and with the character you have attained, I have no message for you. I never have learned how to preach, pardon me, to Pharisees. But if there are any of you here who are not satisfied with the life that you have lived, any of you not satisfied with the character you have attained, any of you who want to be better than you are, more than you are, larger than you are, richer in character than you are; if there are

any of you who see this life of Christ and say, "I wish I had the power to live that kind of life and be that kind of man," to you, then, my message is. The Christ who has shown you the pattern, inspires you with the hope, pours into you the light, and, still crowned with thorns, waits for the time when He shall see of the travail of His soul and be satisfied, because you have awakened in His likeness, and see Him as He is, because you are like Him. Then, and not till then, will you and I know what salvation really means.
—Dr. L. Abbott.

"I WILL BE WITH HIM IN TROUBLE."

What springs of precious consolation lie in these words! That saying is true: "Trouble never comes single." Every trouble brings God with it; as of old time, when men believed that where the poison grew there grew its antidote beside it, ever ready with its healing. When we can go on our ways He gives His angels charge concerning us.

Just as the mother bids the nurse-maid take care of the little one; to keep it out of the winds, and find the sunny path, and to avoid the perils of the crowded street; but to-night the cheek is flushed, the head drops, the eyes are heavy, the hot breaths come and go quickly; and now the little one can find no rest but in the mother's arms, and the only soothing is in the sound of her voice, and the touch of her gentle hand. "I will be with the little one to-night," says the mother.

Even so tender and pitiful is our God. "I will be with him in trouble." The angels may protect and minister in a thousand gracious ways, but trouble makes us so sacred that God Himself comes then to soothe and cheer us.

SELF-DEVELOPMENT BY SELF-SACRIFICE.

Looking out for one's self is poor business. Forgetting one's self in the pursuit of whatever is worth living for, or worth dying for, is a very good business. He who spoke as never man spoke said that "whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." This truth needs saying over and over again, because it is contrary to the wisdom of this world, while it is in accord with the wisdom which God approves.

PATIENCE WITH OURSELVES.

There are many persons—both women and men—who need less to have a quickening of ambition and aspiration than to learn patience with themselves for past failures and shortcomings, and to recognize their own limitations. That we have physical limitations most of us are painfully aware, and somehow or other in this respect we have come to accept and adapt ourselves to existing conditions. We have probably discovered, also, if we are frank with ourselves, that our mental powers have bounds.

But it is in the spiritual realm that we oftenest lose patience. We cannot spend hours in prayer. We cannot even control our tongues. Our good resolutions vanish at the first temptation; so we are very hard on ourselves, very unfair, oftentimes. We require of ourselves what we should never think of requiring of our friend, for whose circumstances and temperament we are ready to make allowance. If the Lord can bear with us, ought we not to be patient with ourselves, as the discipline of life teaches us to be with our neighbour? This is not a plea for any

lowering of ideals, but a protest against discouragement and self-condemnation, which is unworthy and unchristian.

WORK.

Don't let any of us suppose that it is a matter of little importance or no importance what vocation we take up, or whether we take up any. Too often when men are given a large measure of wealth, and a large measure of independence, they are tempted to turn these blessings—these additional powers—against God's purpose, and prove altogether false to the work He has given them to do. It is impossible to conceive that any being should be sent into the world without a purpose. However slow we may be to find it out, there is no creature in all God's vast universe without a purpose—least of all, God's highest and best creation, men and women. Who ever heard of a watchmaker putting a useless wheel into a watch? and in the perfect mechanism of Nature, there is nothing that is not intended to serve its particular end, do its particular work. A drone in the hive of humanity is an anomaly, a contradiction of all that is divine and noble—ever alas! prone, too, to be a double incubus, for, if our aims and efforts have no legitimate channel, they are sure to overflow into the lives and work of others, and prove an interference and a hindrance.—Rev. J. Philips-Dickson.

HINTS TO HOUSEKEEPERS.

Baked Salmon.—Baked salmon is quite an American dish, and is much relished over there. Many people would probably call it a salmon pudding, and baked salmon seems a perfectly improper name. You will require one whole tin of salmon, two eggs, one tablespoonful of melted butter, a cup of bread crumbs, some pepper, salt, and two or three finely-minced pickled gherkins. Drain the liquor carefully off the salmon and use it for the sauce, and pick the fish to pieces, afterward working in the butter, bread crumbs, eggs and seasoning. Lastly, put the mixture into a well-buttered pudding-bowl, and cover it tightly, and put it into a pot of boiling water, boil one hour, then take out of the pot, and stand the pudding one minute in cold water to loosen the pudding from the bowl, and then turn out on a hot dish.

The sauce is made as follows: Take a cup of melted butter, and add to it the liquor from the tin, a beaten egg, pepper, salt, some minced parsley and a minced gherkin. Boil up and pour over the pudding before serving, unless you prefer it served in a sauce-boat.

Lemon Pudding.—Four eggs—the yolks; one cup of sugar, one quart of milk, one pint of bread crumbs, one teaspoonful of butter, the grated rind of one lemon. When well done, spread over the top a layer of jelly, and add the whites of the eggs whipped to a stiff froth, sweetened with one cup of sugar and flavoured with the juice of the lemon. Then set in the oven to brown slightly. Allow half an hour for baking the pudding.

Bisque Glace.—Make a rich ice cream in the proportion of one-half gallon of cream and three-quarters of a pound of sugar. Take one dozen and a half of stale macaroons, or one dozen of stale egg-kisses, pour a little cream over them, and allow them to stand until they soften. Beat until very fine. As the cream freezes, stir in the moistened cakes.

Celery Sauce.—Chop the celery fine and boil until tender. Use only a little water. Season with one-half a cup of cream, one tablespoonful of butter, and salt and pepper to suit the taste.

Children

Have you heard
"They"
And the dream
say?
Why, half the
If you trace it
In that way

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And its general
For ever since
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And yet the best
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Children's Department.

"THEY SAY."

Have you heard of the terrible family
"They"
And the dreadful, venomous things they
say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the house of "They."

Gossip-mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us, now and then,
Repeat queer tales about women and men,
And quote the house of "They."

They live like lords and never labor.
A "They's" one task is to watch his neigh-
bour
And tell his business and private affairs
To the world at large they are sowers of
tares—
These folks in the house of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible house of "They"

Though you cannot get in, yet they get out,
And spread their villainous tales about.
Of all the rascals under the sun
Who have come to punishment, never one
Belonged to the house of "They."

LITTLE TANGLES.

Once upon a time there was a
great king, who employed his
people to weave for him. The silk
and wool and patterns were also
given by the king, and he looked
for diligent work-people. He was
very indulgent, and told them when
any difficulty arose to send for
him, and he would help them, and
never to fear troubling him, but to
ask for help and instruction.

Among many men and women,
busy at their looms, was one little
child, whom the king did not
think too young to work. Often
alone at her work, cheerfully and
patiently she laboured. One day,
when the men and women were
distressed at the sight of their
failures—the silks were tangled
and the weaving unlike the pattern
—they gathered around the child
and said:

"Tell us how it is that you are
so happy in your work? We are
always in difficulties."

"Then why do you not send to
the king," said the little weaver;
"he told us that we might do so."

"So we do, night and morning."
"Ah!" said the child, "but I
send directly I find I have a little
tangle."—Great Thoughts.

**THE KITE AND THE
PIGEONS.**

A kite, that had kept sailing
around a dove-cote for many days
to no purpose, was forced by
hunger to have recourse to strata-
gem. Approaching the pigeons in
his gentlest manner, he tried to
show them how much better their
state would be if they had a king
with some firmness about him, and
how well his protection would
shield them from the attacks of the

hawk and other enemies. The
pigeons, deluded by this show of
reason, admitted him to the dove-
cote as their king. They found,
however, that he thought it part
of his kingly prerogative to eat one
of their number every day, and
they soon repented their credulity
in having let him in.

TAKE A SHEEP.

There is a pertinent temperance
lesson in the following anecdote:
A farmer employed a young man
to labour upon his farm without
knowing of his habits. All too soon
the farmer found that his new
hand was addicted to drinking
alcoholics; and this habit inter-
fered with his usefulness.

"John," said the farmer to the
man, "I'll give ye one o' my best
sheep if ye'll give up drinking
while ye work for me."

"It's a bargain," declared the
man. A grown son of the farmer,
overhearing this agreement, look-
ed up and said: "Pa, will you give
me a sheep, too, if I will not
drink?" "Yes," replied the father,
"you may have a sheep." Then
the little boy spoke up and said:
"Pa, will you give me a sheep, too,
if I'll not drink?" "Yes, son, you
shall have a sheep, too."

After a moment's pause, the little
boy turned to his father, and said:
"Pa, hadn't you better take a sheep,
too?"

"I dunno, I dunno," the farmer
replied, doubtfully, and then sud-
denly concluded, "I declare, I'll try
it, and see!"

The old gentleman was heard
afterward to declare that he
made the best investment in sheep
that season he had ever made in his
life.

**WHAT ETHEL SAW AT
CHURCH.**

"Oh, Aunt Alice, did you ever
see such a dowdy bonnet as the
minister's wife had on to-day?"
said Ethel Mayne, as she turned
from church with an aunt she was
visiting. "Did you take notice of
it?"

"No, my dear; I was interested
in the services, and did not observe
it."

"Well, aunt, I could not help
but look at it. Why are people
holding a prominent position so
careless about their personal ap-
pearance? I am very glad our
minister is a young, unmarried
man. Why, the ladies in our con-
gregation could not tolerate such
a dowdy-looking person as your
Mrs. Benclift. I noticed a lady in
the next seat, and she was beauti-
fully dressed, with a lovely wrap,
exquisitely trimmed. I was glad
we sat so near; I got a fine view of
it, and I know now how I shall
have my new wrap trimmed. I
can do it very easily, as I took par-
ticular notice of that one."

"You have all the material up-
stairs, I believe," said her aunt,
gently; "would you not like to run
up for it, and bring down your

needle and thimble, and just ar-
range it now, before you forget
it?"

"Why, Aunt Alice, it is the Sab-
bath. Do you think I would do
such a wicked thing as to sew on
the Sabbath?" said Ethel, in a
shocked tone.

"Why not," my dear?" Have
you not sewed it over many times
in your mind to-day?"

Ethel looked ashamed, but pres-
ently enquired: "Was it as bad to
think about such a thing on the
Sabbath as to do it?"

"God looks on the heart, Ethel.
In His sight you have broken His
holy commandment by sewing on
your wrap to-day."

"But I would not really sew on
the Sabbath for anything."

"You remind me, Ethel of a
poor woman, who took out the
parts of a garment and began ar-
ranging them together with pins
on Sabbath morning. I said to
her: 'You are not going to sew
to-day?' 'Oh, no,' she replied; 'I
am only fitting those pieces to-
gether nicely, while I think of it,
to sew on Monday.' You may
smile, Ethel, and think the poor
woman very inconsiderate. But is
there really any difference? My
dear, God's commandment is ex-
ceedingly broad. He forbids us,
not only to do our own works, but
to think our own thoughts on the
Lord's Day. Heart sins are the
worst of all, for they produce all
the others."

EQUAL RIGHTS.

We were a pretty noisy carriage
load, that's a fact. Little Jackets
was huddled back in the corner,
half scared by the uproar—it was
his first year. Bob had rolled
under the seat for retirement, and
Jimpsey had climbed into the bag-
gage rack, "trying to reach a
higher moral atmosphere," he said.
States—short for United States;
he came across the water—was
asleep, or pretended to be, and we
were trying to wake him up, Daddy
with suggestions, and the rest of
us with pokes and pinches, when
the train stopped and the guard
threw open the door. He looked
as if he had struck a menagerie of
wild beasts, and when Jimpsey sud-
denly crowed from his perch in the
rack, the man started so that he
nearly knocked Daddy's glasses
off.

"Come down from there!" he
ordered; but Jimpsey only
laughed.

"Come down, or I'll 'ave to re-
port ye! I'll 'ave to report all of
ye, young gentlemen."

"What for?" drawled Bob, and
Daddy bristled up as if he were
very indignant.

"I'll report you if you don't
stop knocking off my glasses and
banging against my hat!" he de-
clared.

The guard stared until the fel-
lows all laughed, and then, as
Jimpsey wouldn't move, he stepped
in to pull him down. Quick as a
flash, Daddy jerked the key from
the man's hand and locked the

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door on the inside. Little Jackets
was so frightened by that time that
he almost went through the cor-
ner. Nobody knows what the
guard would have done, for, as he
turned on Daddy, two or three of
the boys seized him, threw him
down in a jiffy, and sat on him to
keep him quiet.

"That's right!" said Jimpsey.
"You just ride inside, where you
can keep watch of us, and make
us behave. That's the proper place
for a guard, anyway."

The man saw it was no use to
storm; he couldn't help himself,
and it was only a lot of schoolboys
making a high frolic out of the
last bit of their vacation while they
were on their way to school again,
so he began to argue and coax in
a good-natured way. But they had
gone wild, and wouldn't listen.
Then he tried to wriggle himself
loose, and at last he begged. He
said keeping him there would lose
him his position.

"Well, what do we care for your
position?" said Daddy. "The one
you've got just now suits us, and
you can keep that."

Then States woke up. The first
we knew of it the fellows were
tumbling right and left, and the
guard was on his feet and out of
the carriage in a minute. States is
pretty strong, and quick as a cat,
but he couldn't have done that even
with the man doing his best to help
himself, if everybody hadn't been
taken by surprise. As it was, he
was a good deal out of breath, so
that he only leaned back against
the door and took the language
that was fired at him—and there
was considerable of it—with
philosophical calm.

"What did you mean by spoiling the best joke we've had for a year?" demanded Daddy, when the stock of ammunition seemed to be running low. "'Twas a regular comedy, and we'd have carried it on to the end of our run."

"That's all right, only you've no business to make your comedy out of somebody else's tragedy," said States. "It wouldn't be any joke to that poor fellow to lose his place on a charge of carelessness, and your railway managers don't always take the trouble to find out the rights of a case not unless they're different from what they are where I came from."

"That's just it, where you came from. You're a pretty fellow to come from where you did; a country that's always boasting about liberty, and people having a right to do, and say what they please!" said Daddy. "Then you come over here and turn against your own crowd, when some upstart official is trying to interfere with their freedom."

"Freedom to smash things and stop him in his work?" laughed States. "That isn't exactly what we call liberty in the land of the free. It's a place where you've a right to do as you please so long as you please to do right. You don't have exclusive ownership of the equal rights; they belong to yourself and every other fellow. A joke is a joke, boys, but when it comes to making a man, one who may have half a dozen mouths to fill, for all you know, get into trouble for our nonsense—"

"O, will somebody please sing 'Star-Spangled Banner,' and choke off that young patriot?" wailed Jimpsey, climbing down to the seat.

So we sang it at the top of our lungs for the next few miles, States joining in, and looking as contented as though he'd preached a whole sermon.

On the whole, thinking it over afterwards, some of us were not sure that he hadn't.—Kate W. Hamilton, in S. S. Visitor.

A BRAVE DEED.

We usually think that a brave deed is sure to be one in which the doer of it has had to face some terrible danger, and that he has done it nobly; but there is many a deed equally brave which has had nothing in it of bodily danger, only some great sacrifice of self. Unselfishness is always noble, and the doer of unselfish deeds is always, in some sense, a hero. For heroism is a sacrifice of self bravely done, the field on which it is done being of no moment whatever. It is so that we can all live heroic lives, if we will.

Now the story I am going to tell you is of no great person, but only of a little boy; and his brave deed was not what the world calls great, but only the giving up of a little pet robin for the sake of his grandfather. It was not much, you see, but I think before we have

done you will agree with me that it was a brave deed the boy did.

This was how it came about. An old man, named Michael, lived with his little grandson, Hans, on the edge of one of the great forests of Germany. All their other relations had been taken away to another world, these two lived alone.

The work they did was that of box-making, and to find suitable pieces of wood they often spent whole days in the forest. This was a great delight to little Hans, because he was so fond of the fresh air and the songs of birds. He often begged of his grandfather to allow him to take one of the birds home that he might put it in a cage, and so keep it always near to him, as he worked; but the grandfather thought it was cruel to take a bird away from the woods and confine it in a cage.

One day, however, in the very cold weather, a little robin came up to Hans begging for crumbs. He was delighted to see it so tame, and did all he could to get it to come and eat the crumbs out of his hand. And when Michael saw the boy with the bird, he thought it could be no wrong to let him take it home, because of the bitter cold.

Hans was delighted, and the bird seemed perfectly content in its new home. Michael, too, was pleased to see it hop about on the table, and fly about just where it liked in the room.

But a great trial came to Hans during the hard storm, his grandfather fell ill, and he was altogether unfit for work, and times were hard. And just then a young boy from a rich man's house a little way off, having heard about Hans' robin, came in to see if he could buy it. At first Hans refused to part with his pet, but as the youth offered him a whole florin, a great sum to Hans, and he saw his grandfather so ill, he yielded, and sold it, and gave the money to his grandfather.

Oh, how sad he was when the bird was gone! The room seemed empty and desolate. Michael saw this, and felt for the boy's sorrow, and yet, inwardly, he rejoiced to see him able to sacrifice his own pleasure for the sake of another.

One night, as the snow was falling heavily, a slight tap was heard at the window. It came again and

again, and the old man at length opened the window to see what it was, and the moment he did so in flew the robin. There was no doubt about its being Hans' robin, it knew him perfectly, and tried all its artful tricks upon him.

Then came the thought to Hans, this robin is not mine, I must take it back at once. If I keep it until the morning, it will be all the harder to take it back! And so, like a brave boy, as he was, he put on his great coat and went out into the cold night. But oh! when he got away from his grandfather's sight, how bitterly he wept.

He had not very far to go, and when he came to the great house, and told his errand, he was permitted to take the bird into one of the rooms. There he found not only the boy who had bought it, but also his mother. She was a kind-looking lady, and when Hans told her he had brought the bird, and the great tears came into his eyes, she asked him many questions, and finding why Hans had sold the bird he so much loved,

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she turned to him if he would. He, too, had Hans' story, and would, and then "Here is some which to buy putting into his coin.

With what home with the and told his father. As the he offered a good God, who heart of the rightness, and When the edge of Hans time, that night pier boy in all Right-doing own joy to th

THE B.A.

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THAT FIVE

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"A hope at once," brother, wh heard his of the los any of th

she turned to her son and asked him if he would not let Hans keep it. He, too, had been touched by Hans' story, and answered that he would, and then said to Hans, "Here is something for you with which to buy crumbs for the bird," putting into his hands a golden coin.

With what joy Hans hurried home with the bird and the money, and told his story to his grandfather. As the old man heard him, he offered a thanksgiving to the good God, who had put into the heart of the child such love, uprightness, and self-denial.

When the robin perched on the edge of Hans' plate at supper-time, that night, there was no happier boy in all Germany than Hans.

Right-doing always brings its own joy to the doer.

THE BALD KNIGHT.

A certain knight, who wore a wig to conceal his baldness, was hunting one day. A sudden gust of wind carried away his wig, and showed his bald pate. His friends all laughed heartily at the odd figure he made, but the old fellow, so far from being put out, laughed as heartily as any of them. "Is it any wonder," said he, "that another man's hair shouldn't keep on my head when my own wouldn't stay there?"

THAT FIVE-DOLLAR GOLD PIECE.

"I have given my five-dollar gold piece in the place of one of those new cents I had," exclaimed Ralph Kersey, as he took some change out of his pocket.

"You know, I told you, Ralph, to put that five-dollar gold piece away in some safe place when your Uncle Alexander gave it to you.

"Yes, mother, I know you did, and I wish I had taken your advice, but I did like to take it out and show it to the boys, you know. Now my pride has suffered a great fall, I can tell you. I would not have lost it for anything, because uncle gave it to me, and on my birthday, too!"

"Well, my son, we all have a great many lessons to learn, and one that you seem particularly adverse to getting is that of taking your mother's advice on many matters pertaining to your welfare. You think you know it all yourself, and nobody can tell you anything. That is your failing, you are so self-opinionated, and self-sufficient. What did you buy this afternoon?"

"I bought five cents' worth of peanuts at the stand on the corner, and I believe I gave it to that boy; I paid him in pennies; then I got an orange, at a stand downtown, and I paid the car conductor with pennies."

"A hopeless find, I should say at once," said Ralph's eldest brother, who had just come in and heard his mother repeat the story of the loss. "You don't suppose any of those fellows are going to

admit for a moment that your five-dollar gold piece was taken by mistake for a new cent?"

"They might be more honest than you make them out to be," rejoined Ralph. "I think now that it is more likely to be that man I got the orange from who has it, for two of the cents I gave him, I remember, were new, bright ones. The conductor, I know, did not have any new cents among the five I gave him."

"So he is out of the scrape," rejoined the brother, "How about the peanut boy?"

"I am not so positive about giving him new cents, as I am the orange man. Still, I think I did pay him in new cents, too."

"If you had not such a mania for turning your nickels and dimes all into cents to make more of a jingle in your pockets, you would not have lost your five-dollar gold piece, Ralph. However, I am right sorry for you, for it really is quite a loss. There are so many things you might have bought with that five-dollar piece."

Ralph hardly waited to hear the last of his brother's talk. He was hurrying off to see the orange man.

"No," the orange man said, "you did not give me any five-dollar gold piece, young man," and to prove the truth of his assertion he took a small bag out of his pocket and turned the contents on the stand.

Ralph did not feel quite sure, however, that that was indisputable proof that he had not taken it, for, of course, it was easy enough to put that gold piece away by itself in some other pocket.

When Ralph got to the corner where the peanut boy usually stood, he had gone away. Ralph felt quite discouraged after he got home, especially as his father and elder brother did not give him the slightest encouragement about ever recovering his property.

A week from that day Ralph said it seemed strange that the peanut boy had not been at his old stand since the day the five-dollar gold piece disappeared. All the family thought the coincidence was proof that he had taken the piece, and for that reason had not come back to his old haunts. But that very afternoon, as Ralph was coming home from school, he saw the peanut boy at his old place again. Before he could speak of his loss, the boy said: "Did you lose anything, boss?"

"Yes, a five-dollar gold piece," exclaimed Ralph.

Then the peanut boy said: "I thought you was the fellow that gave that gold piece to me for a new cent." Then he took a parcel out of his pocket, unrolled wrapper after wrapper, until he came to the gold piece. "You see them's slippery things, and might get away from me," he said, as he handed Ralph the money. "I was afraid you'd be thinking 'twas gone for sure, but I've been sick ever since, and couldn't come out."

The peanut boy would take no



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reward for his honesty. "It belongs to you, boss; it belongs to you; taint none of mine."

When Ralph went home and showed his gold piece and told how he had recovered it, the family all felt that they had done the poor boy much injustice by presuming that he was dishonest. But Ralph and his mother became fast friends of the peanut boy, and found many ways to show their appreciation of his honest principles during that winter, when he and his mother were ill and suffering.

The peanut boy had a good, honest mother, who although they were in great need, counselled him to find the owner of the gold piece as soon as possible. We find true honesty and a high sense of honour oftentimes where we least expect it, and thus should be very careful not to be unjust to anyone, even in thought.

THE MAN AND THE LION.

A man and a lion once argued as to which belonged to the nobler race. The former called the attention of the lion to a monument on which was sculptured a man striding over a vanquished lion. "That proves nothing at all," said the lion; "if a lion had been the carver, he would have made the lion striding over the man."

A FAITHFUL ELEPHANT.

Solomon tells us to go to the ant to learn wisdom; but there are other insects and animals that can teach us a lesson. Here is one by an elephant:

It was an unusually warm day, even for India, that a huge elephant, tormented by mosquitoes, was doing his best, by use of his trunk and a great branch lashed about, to drive them off. Just then his keeper brought a little, dark, naked baby, laid it down before the elephant, with two words

in Hindustanee, "Watch it," and then walked away into the town.

The elephant immediately broke off the larger part of the bough, so as to make a smaller and more convenient whisk, then directed his whole attention towards the child, gently fanning the little "lump of India ink," as one expressed it, and driving away every mosquito which came near it.

This the faithful elephant continued for upwards of two hours, regardless of himself and his tormentors, until his keeper returned. Do you think you could have shown as great patience and steady faithfulness under such trying circumstances?

—Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.

—The money-changer was a broker who supplied the temple with money in exchange for foreign coin, which could not be used in making an offering.

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